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sections of a tribe may be opposed to one another they regard themselves as an undivided group in opposition to neighbouring tribes, and are so regarded by their neighbours. Thus a Qalbati is only a Qalbati in Hasa country. In 'Abaidat or Bara'asa country he is a Hasi. Likewise a Darsi or an 'Abidi in contrast to members of other tribes regards the whole of the Darsa or the 'Abid as his people, his tribal brothers.

Each tribe in this commonly accepted sense has its *watan*, its homeland, its soil, its arable, its pastures, and its wells; and each has its camel-brand which is also carved on the tomb-stones of its dead. The tribal lands are vested in the tribe, which has residual rights in them. They cannot, therefore, be alienated to other tribes without the consent of the whole tribe. A tribe is conceived of as a huge family descended from a common ancestor, from whom the tribe generally takes its name. Hence its segments can be figured either as a series of political sections or as genealogical branches of a clan.

A tribe is divided into several, generally two or three, primary divisions, or sub-tribes, which own well-defined portions of the tribal territory, in most cases running in strips unbroken by intrusive elements. These primary divisions are of the same pattern as the tribe of which they form part. Each division has its *watan*, which its members own and defend collectively. They believe that they are descended from a common ancestor, who is generally a son of the ancestor of the tribe. Primary tribal divisions split into secondary divisions, and secondary divisions into tertiary divisions, and so on. Each of the smaller divisions is a replica of the larger ones and has the same preferential and exclusive rights in its lands, an encroachment on which by another division will lead to fighting. Each has within the tribal brand its special lineage markings. The members of each division also consider that they are descended from a common ancestor who, in his turn, is descended from the ancestor of the larger division of which they form a section. The further the sub-division the more the resultant groups take on the complexion of kinship aggregates, rather than of political aggregates.

These kinship aggregates or extended family groups are the basic units of tribal life. They are called *biyut* (sing. *bait*). The tribe may be the residual owner of land and water but the *biyut* are the owners in use. Their members live in the same

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stretch of tribal territory, move during the rains to the same grazing grounds, use the same wells during the dry season, and cultivate adjacent strips of arable. The members of a *bait* have a lively sense of solidarity, and this is most evident in fighting and feuds. It is their common duty to avenge a slain kinsman and they share the *diya*, indemnity, should they accept it in the place of a life. They are jointly responsible for a wrong any one of them may commit. The smaller *biyut* are often identical with camps, usually from five to ten tents, in grazing grounds, and several closely related *biyut* camp near together in the vicinity of springs and wells in the summer, their combined camps then amounting sometimes to over a hundred tents.

What has been said above about tribal structure applies only to the free tribes and the larger client tribes living on their own land. The client tribes which are split up and scattered throughout Cyrenaica are not tribes in a political, but only in an ethnic, sense. It will be found that in any of the main tribes stranger groups, sometimes of client origin, have attached themselves to the clan dominant in the tribal area and through some fiction, myth, or fraud, have grafted their branch of descent on to the genealogical tree of this clan. The Bedouin use the word *laf* to describe this process and they say that kinship established in this way may become as strong as kinship of blood.

The structure of a tribe is expressed in terms of the lineage system of the clan dominant in its territory, the tribal segments being associated with branches of descent from the ancestor of this clan. The primary tribal sections are identified with lineages descended from some of this ancestor's descendants in the male line; the secondary tribal sections are identified with lineages descended from more of his descendants farther down the line of descent; and so on till the smallest territorial segments and the smallest lineages are reached. Thus a lineage considered as a branch of a clan consists of all those persons who trace their descent through the male line to a common ancestor, but it can also be, and in speech often is, conceived of politically as an agnatic group of this kind together with stranger and *Marabtin* accretions which occupy its territory and make common cause with it in disputes with other tribes or segments of the same tribe.

A simple example is given in illustration of tribal segmentation

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and of the consistency between lineages of a clan and segments of a tribe. In explanation of it a few words must first be said about the terms *qabila*, *'aila*, and *bait*. *Qabila* is the word generally used to denote a tribe or primary tribal division.

The Divisions of the Hasa Tribe.

'Ailat are the lineages into which a clan is divided and hence the sections of a tribe of various sizes in which these lineages are found and after which they take their names. *Biyut* are small lineages, or extended families, with a depth of five or six generations from the present day to their founders. It must be noted, however, that all these terms are relative and are used in a more or less comprehensive sense according to the context.